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THE  
STRANGE AND WONDERFUL  
PREDICTIONS

OF  
*Mr. CHRISTOPHER LOVE,*

Minister of the Gospel at Laurence Jury, *London :*

WHO WAS BEHEADED ON TOWER-HILL,

IN THE TIME OF

Oliver Cromwell's Government of England.

GIVING

AN ACCOUNT OF BABYLON'S FALL,

And in that Glorious Event,

A GENERAL REFORMATION OVER ALL THE  
WORLD.

*With a most Extraordinary*

P R O P H E C Y,

OF

THE LATE REVOLUTION IN FRANCE,

AND THE

*Downfall of the Antichristian Kingdom,*

*In that Country.*

By M. PETER JURIEU.

ALSO,

NIXON'S CHESHIRE PROPHECY.

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L O N D O N :

PRINTED FOR THE BOOKSELLERS.

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TO THE PUBLIC.

*THE following Prophecies, some of which have been accomplished in our own time, must appear interesting, and as such we publish them; those of Mr. LOVE promise great events, which must happen before the present generation passes away: and as to Monsieur JURIEU's predictions, relative to the French Revolution, they point out so clearly part of what has already come to pass, in France, that it may be reasonably presumed the rest will be verified in due time.*

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# PREDICTIONS

OF

Mr. CHRISTOPHER LOVE,

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A FEW nights after he was sentenced to be beheaded, on Tower-hill, which was on the 22d day of August, 1651, ten days before his appointed time, by the sentence he received at the bar, being one night visited by two of his intimate acquaintances, or bosom friends, as he himself called them, they began to complain of the cruelty of the times, and the malice and usage of time-serving brethren; to which Mr. Love answered, "And think you this is an evil time? No, no; this is the very time when grace and true godliness can be distinguished from hypocrisy: many have followed Christ hitherto for the loaves, and are now turned back for the roughness of the way, and the sore trial and tribulation which others meet with who are gone before them.

"There are many in London at this very day, who think to go to heaven in their gilded coaches, and have denied Christ's cause before men (against

whom I now witness) and Christ in his never failing word has- promised to deny all such before his father and the holy angels. This is the time to discern between him that serveth God, and him that serveth him not. They formerly were my familiar acquaintance, in fellowship and sweet converse. I sent this day to have a few words with them here in prison; but they would not come; for their countenance is fallen, their consciences wounded,—they cannot look me in the face; because I knew of their resolution, and was a witness to their perjury.—But, ah! how will they look the blessed Jesus in the face in the morning of the resurrection? what answer or excuse will they have for what they have done? O foolish people! who think to escape the cross, nay, you must all suffer persecution who follow the Lamb; we must be hated of all nations for Christ's sake; we must come thro' great tribulation, thro' the fiery furnace of affliction, before we can enter the land of joy and felicity. Know ye not that the souls that were slain for the testimony of Jesus are placed under the altar? Happy, happy are those men at this day, and ever shall be happy, who suffer for Christ's sake in a right and charitable way—thro' love to his cause, and honesty of heart: not thro' pride and hypocrisy, without the root of the matter, to have it said they died martyrs: these are they who will miss their mark; and



and those who denied the call and looked back shall never have the honour to find it. I am now pointed out by many to be in a destitute and forlorn condition; but I would not exchange my state, no, not for all the glory that's on the earth; I find my Redeemer's love stronger in my bonds, than ever I did in the days of my liberty; therefore I hold living here as death itself. I am as full of love and joy in the Holy Spirit, as ever bottle was filled with new wine. I am ready to cry out, The spirit of the Lord is upon me; I will not take upon me to prophecy; nevertheless the spirit of the Lord causeth me to utter:—This usurped authority of Cromwell, shall shortly be at an end; England shall be blessed with meek Kings, and mild governments; powerful preachers, and dull hearers: good sermons to them will be as music to a sleepy man; they shall hear, but not understand, nor lay the word to the heart, to practise it in their lives, to walk by it. O England, thou shalt wax old in wickedness; thy sins abound like those of Sodom; thy voluptuousness shall cry aloud for vengeance; the Lord shall threaten and chastise thee, yet in mercy and love will he look upon those that fear him, and call upon his name: he will spare of his anger, when the wicked shall be sifted from amongst you as the chaff is sifted from amongst the wheat; for out of thee, O England, shall a bright star arise,  
whose

whose light and voice shall make the heathen to quake, and knock under with submission to the gospel of Jesus; he shall be as a sound of thunder in the ears of the wicked, and as a lanthorn to the Jews, to lead them to the knowledge of Jesus, the only son of God, and true Messiah, whom they so long mistrusted, for the short work spoken of by the apostle, which the Lord is to make upon the earth, in the latter age of the world, cannot be far off. Observe, my dear friend, while you live my calculation of the dates in the book of the Revelation, and in Daniel, which the Spirit of the Lord led me into; for the Lord will reveal it to some of his own, ere that time come; for the nearer the time is, the seals shall be taken away, and more and more shall be revealed to God's people; for the Lord doth nothing without he reveal it, by his Spirit, to his servants the prophets: He destroyed not the old world, without the knowledge of Noah—He did not overthrow Sodom and Gomorrah, without the knowledge of Abraham. I do not mean now, that any new prophet shall arise; but the Lord by his Spirit shall cause knowledge to abound among his people, whereby the old prophecies shall be clearly and perfectly understood. And I die in that thought, and really believe that my calculations are right, on the Revelation by St. John, and the prophecy which St. Jerome copied off

and

and translated out of the Hebrew language, as it is written on Seth's pillar in Damascus, which pillar is said to have stood since before the flood and was built by Seth, Adam's son, and written by Enoch the prophet; as likewise the holy precepts whereby the patriarch walked before the law was given to Moses, which were also engraven on the said pillar. whereof many Jews have copies, in their own language written on parchment, and engraven on brals and copper; but the alteration of the date makes them to stagger at it, not knowing that the dates were to be altered by the birth of Christ. First, This prophecy is entitled, A short work of the Lord's in the latter age of the world. Great earthquakes and commotions by sea and land shall come in the year of God 1779. Great wars in Germany and America, in 1780. The destruction of popery, or Babylon's fall, in the year 1790. God will be known by many in the year 1795. This will produce a great man. The stars will wander, and the moon turn as blood, in 1800. Africa, Asia, and America, will tremble, in 1803. A great earthquake over all the world, in 1805. God will be universally known by all: Then a general reformation, and peace for ever, when the people shall learn war no more. Happy is the man that liveth to see this day!"

PROPHECY  
OF THE  
FRENCH REVOLUTION,  
FROM A PUBLICATION BY  
THE LATE MR. PETER JURIEU,  
IN 1687.

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Rev. xi. 13.

*And the same hour was there a great earthquake, and the tenth part of the City fell, and in the earthquake were slain of men seven thousand, and the remnant were affrighted, and gave glory to God.*

NOW what is this *tenth part of this city*, which shall fall? we cannot doubt that 'tis *France*. This kingdom is the most considerable part or piece of the *ten horns*, or states, which once made up the great *Babylonian city*: it *fell*; this does not signify, that the *French Monarchy* shall be ruined; it may be humbled; but in all appearance Providence does design a great elevation for her afterward. 'Tis highly probable, that God will not let go unpunished the horrible outrages which it acts at this day. Afterward, it must build its greatness upon the ruins of the *papal empire*, and enrich itself with the spoils of those who shall take part with the *papacy*. They who at this day *persecute the protestants*, know not whither God is leading them

them: this is not the way by which he will lead *France* to the height of glory. If she comes thither 'tis because she shall shortly change her road. Her greatening will be no damage to *protestant states*; on the contrary, the *protestant states* shall be enriched with the spoils of others; and be strengthened by the fall of *Antichrist's empire*. This *tenth* part of the city shall fall, with respect to the *papacy*; it shall break with *Rome*, and the *Roman religion*. One thing is certain, that the *Babylonian empire* shall perish through the refusal of obedience by the *ten Kings*, who had given their power to the *beast*. The thing is already come to pass in part. The kingdoms of *Sweden*, *Denmark*, *England*, and several *sovereign states of Germany*, have withdrawn themselves from the *Jurisdiction* of the *Pope*. They have spoiled the harlot of her riches. They have eaten her flesh, i. e. seized her *benefices* and *revenues*, which she had in their countries. This must go on, and be finished as it began. The *Kings*, who yet remain under the *empire of Rome*, must break with her, leave her solitary and desolate.

But who must begin this *last revolt*? 'Tis most probable that *France* shall. Not *Spain*, which as yet is plunged in superstition, and is as much under the *tyranny of the clergy* as ever. Not the *Emperor*, who in temporals is subject to the *Pope*, and permits the *Archbishop of Strigonium* in his states, to teach that the *Pope* can take away the *Imperial crown* from him.

It cannot be any country but *France*, which a long time ago hath begun to shake off the yoke of Rome. 'Tis well known, how *solemnly* and openly *war* hath been declared against the *Pope*, by declaration of the *King* (ratified in all the *parliaments*) by the decisions of the assembly of the *French clergy*, by a *disputation* against the authority of the *Pope*, managed in the *Sor-bon*, solemnly, and by order of the *Court*. And to heighten the affront, the *theses* were posted up, even upon the gates of his *Nuncio*. Nothing of this kind had hitherto happened, at least in a time of peace, and unless the *Pope* had given occasion by his infolencies.

Besides this, *superstition* and *idolatry* lose their credit much in *France*.—There is a secret party, though well enough known, which greatly despiseth the popular *devotions*, *images*, worship of *Saints*, and is convinced that these are *human inventions*; God is before-hand preparing for this great work.

To this it may be objected, that for the last fifty years, the *Pope's empire* hath not been made up of ten *Kings*, because *England*, *Sweden*, *Denmark*, &c. have thrown off his government; and consequently, *France* is not at this day the *tenth* part of the *Babylonian empire*; for 'tis more than a tenth part of it. But this is no difficulty: for we must know, that things retain the names which they bore in their original (without regarding the alterations which

time does bring along). Though at this day, there are not ten kingdoms under the Babylonian empire, 'tis notwithstanding certain, that each Kingdom was called, and ought to be called in this prophecy, the *tenth* part; because the prophet having described this *empire* in its beginning, by its *ten horns* or *ten Kings*, 'tis necessary for our clear understanding, that every one of these *ten Kings*, and *kingdoms*, should be called *one* of the *ten Kings* or of the *ten kingdoms*, with respect to the constitution of the Antichristian empire;

Seeing the tenth part of the city that must fall, is France, this gives me some hopes, that the death of the *two witnesses* hath a particular relation to this kingdom. 'Tis the *street* or place of *this city*, i. e. the most fair and eminent part of it. The *witnesses* must remain dead upon *this street*, and upon it they must be raised again. And as the *death* of the *witnesses* and their *resurrection* have a relation to the *kingdom of France*, it may well fall out, that we may not be far distant from the *time* of the *resurrection* of the *witnesses* seeing the *three years* and a half of their *death* are either begun, or will begin shortly.

And in the earthquake were slain seven thousand; in the Greek it is, *seven thousand names of men*, and not seven thousand men. I confess, that this seems somewhat mysterious: in other places we find not



this phrase, *names of men*, put simply for *men*. Perhaps there is here a figure of grammar called *hypallage casus*, so that *names of men* are put for *men of name*, i. e. of raised and considerable quality, be it on account of riches, or of dignity, or of learning. But I am more inclined to say, that *here* these words, *names of men*, must be taken in their natural signification, and do intimate, that the total *Reformation of France* shall not be made without bloodshed, nothing shall be destroyed but *names*; such as are the names of *Monks*, of *Carmelites*, of *Augustines*, of *Dominicans*, of *Jacobins*, of *Franciscans*, *Capuchins*, *Jesuites*, *Minimes*, and an infinite company of others, whose number 'tis not easy to define, and which the Holy Ghost denotes by the number *seven*, which is the number of perfection, to signify, the number of *monks* and *nuns* shall perish for ever. This is an *institution* so degenerated from its first original, that 'tis become the arm of *Antichrist*. These orders cannot perish one without another.

These *great events* deserve to be distinguished from all others; for they have changed, and shall change,  
**THE WHOLE FACE OF THE WORLD.**

INTRODUCTION  
TO  
NIXON'S CHESHIRE PROPHECY,  
BY THE  
AUTHOR *of his* LIFE.

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THIS remarkable Prophecy has been carefully revised, corrected, and improved; also some account given of our author, Robert Nixon, who was but a kind of idiot, and used to be employed in following the plough. He lived in some farmers' families, and was their drudge and jelt.

At last, Thomas Cholmondeley, of Vale-Royal, Esq. took him into his house, and he lived there when he composed this Prophecy, which he delivered with as much gravity and solemnity as if he had been an oracle; and it was observed, that though the fool was a driveler, and could not speak common sense when he was uninspired, yet in delivering his Prophecies he spoke plainly and sensibly; how truly will be seen in the following pages.

As to the credit of this Prophecy, I dare say it is as well attested as any of Nostradamus's or Merlin's, and come to pass as well as the best of Squire Bickerstaff's. It is plain enough that great men have in all ages had recourse to prophecy as well as the vulgar. I would not have all grave persons despise the inspirations of Nixon. The late French King gave audience to an inspired farrier, and rewarded him with an hundred pistoles for his propheticall intelligence; though by what I can learn, he did not come near our Nixon for gifts.

The simplicity, the circumstances, and history, of the Cheshire Prophecy, are so remarkable, that I hope the public will be as much delighted as I was myself.

By the way, this is not a prophecy of to-day; it is as old as the Powder plot, and the story will make it appear that there is as little imposture in it as the Jacobites pretend there is in the person it seems to have an eye to: but whether they are both impostures alike or not, I leave to the reader to determine.

J. OLDMIXON.

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T H E

P R O P H E C Y.

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**I**N the reign of King James the First, there lived a man, generally reputed a fool, whose name was Nixon. One day, when he returned home from ploughing in the field, he laid the things down which he had in his hands, and continuing for some time in a seemingly deep and thoughtful meditation, at length he pronounced in a loud voice, Now I will prophesy. And spoke as follows;

When a Raven shall build in a stone Lion's mouth on the top of a Church in Cheshire, then a King of England shall be driven out of his kingdom, and never return more.

When an eagle shall sit on the top of the house, then an heir shall be born to the Cholmodeley's family; and this heir shall live to see England invaded by foreigners, who shall proceed so far as a town in Cheshire; but a miller named Peter, shall be  
born

born with two heels on one Foot and at that time living in a mill of Mr Cholmondeley's, he shall be instrumental in delivering the nation.

The person who then governs the nation will be in great trouble, and skulk about: The invading King shall be killed, laid across a horse's back like a calf, and led in triumph. The miller having been instrumental in it, shall bring forth the person that then governs the kingdom, and be knighted for what he has done; and after that England see happy days. A young new set of men shall come, who shall prosper, and make a flourishing Church for two hundred years.

As a token of the truth of all this, a wall of Mr. Cholmondeley's shall fall: If it fall downwards, the Church shall be oppressed, and rise no more: but if upwards, next the rising hill on the side of it, then it shall flourish again. Under this wall shall be found the bones of a British King.

A pond shall run with blood three days, and the Cross-stone Pillar in the Forest sink so low into the ground, that a crow from the top of it shall drink of the best blood in England.

A boy shall be born with three thumbs, and shall hold three King's horses, while England shall be three times won and lost in one day.

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THE original may be seen in several families in Cheshire, and in particular in the hands of Mr. Egerton of Oulton, with many other remarkable circumstances: as that Pecserton Windmill should be removed to Ludditon Hill, that horses saddled should run about 'till their girts rotted away. But this is sufficient to prove Nixon as great a prophet as Partridge, and we shall give other proofs of it before we have done.

Now as for authorities to prove this Prophecy to be genuine, and how it has hitherto been accomplished, I might refer myself to the whole county of Chester, where it is in every one's mouth, and has been for these forty years. As much as I have of the manuscript was sent me by a person of sense and veracity, and as little disposed to believe visions as any body. There is something so very odd in the story, and so pat in the wording of it, that I cannot help giving it as I found it. The family of the Cholmondeley's is very ancient in this county, and takes its name from a place so called near Nantwich. There are also Cholmton and Cholmondeston; but the seat of that branch of the family, which kept our Prophet Nixon, is at Vale-Royal, on the river Weaver in Delamere forest. It was formerly an Abbey founded by Edward I. and came to the Cholmondeley's from the famous family of the Holcrofts. When Nixon prophesied, this family was near being extinct, the heir having mar-

ried Sir Walter St. John's daughter, a lady not esteemed very young, who, notwithstanding being with child, fell in labour, and continued so for some days. During which time an eagle sat upon the house-top, and flew away when she was delivered, which proved to be a son.

A Raven is also known to have built in a Stone Lion's mouth, in the steeple of the Church of Over, in the forest of Delamere. Not long before the abdication of King James, the wall spoken of fell down and fell upwards, and in removing the rubbish, were found the bones of a man of more than ordinary size. A pond at the same time ran with water that had a reddish tincture, and was never known to have done so before or since.

Headless Cross, in the Forest, which in the memory of man was several feet high, is now sunk within half a foot of the ground.

In the parish of Budworth, a boy was born with three thumbs; he had also two heels on one foot.—Lady Egerton, wishing well to another restoration, often instigated her husband to turn Peter, the miller of Negenshire mills, out of the mills; but he looked upon it as a whimsey, and so permitted Peter still to continue there, in hopes of becoming as good a knight as Sir Philip his landlord was.



Of this Peter I have been told that the Lady Nardiff, of Chelsea, and the lady St. John of Battersea have often been heard to talk, and that they both asserted the truth of our Prophecy, and its accomplishment, with particulars that are more extraordinary than any I have yet mentioned. The noise of Nixon's predictions reaching the ears of King James the First, he would needs see this fool, who cried and made ado that he might not go to Court; and the reason that he gave was, That he should be starved.

(A very whimsical fancy of his: Courts are not places where people use to starve in, when they once come there, whatever they did before.) The King being informed of Nixon's refusing to come, said he would take particular care that he should not be starved, and ordered him to be brought up. Nixon cried out, He was sent for again, and soon after the messenger arrived, who brought him up from Cheshire.

How or whether he prophesied to his Majesty, no body can tell; but he is not the first fool that has made a good Court Prophet.

That Nixon might be well provided for, 'twas ordered that he should be kept in the kitchen, where he grew so troublesome in licking and picking the meat, that the cooks locked him up in a hole, and the King going on a sudden from Ham-

ton Court to London, they forgot the fool in the hurry, and he was really starved to death.

There are a great many passages of this Fool-Phrophet's life and sayings transmitted by tradition from father to son in this county palatine; as, that when he lived with a farmer, before he was taken into Mr. Cholmondeley's family, he gored an ox so cruelly, that one of the ploughmen threatened to beat him for abusing his master's beast. Nixon said, My master's beast will not be his three days. A life in an estate dropping in that time, the Lord of the manor took the same ox for an herriot. This account, as whimsical and romantic as it is, was told to the Lady Cowper, in the year 1670, by Dr. Patrick, late Bishop of Ely, then Chaplain to Sir Walter St. John; and that Lady had the following farther particulars, relating to this Prophecy, and the fulfilling of many parts of it, from Mrs. Chute, sister of Mrs. Cholmondeley, of Vale-Royal who affirmed, that a multitude of people gathering together to see the Eagle before mentioned, the bird was frightened from her young; that she herself was one of them, and the cry among the people was, Nixon's Phrophecy is fulfilled, and we shall have a foreign King. She declared, that she read over the prophecy many times, when her sister was with child of the heir who now enjoys the estate. She particularly remembered

membered that King James II. was plainly pointed at, and that it was foretold he would endeavour to subvert the laws and religion of this kingdom, for which reason they would rise and turn him out; that the Eagle of which Nixon prophesied perched in one of the windows at the time her sister was in labour. She said it was the biggest bird she ever saw; that it was in a deep snow, and that it perched on the edge of a great bow-window, which had a large border on the outside, and she and many others opened the window, to try to scare it away, but it would not stir till Mrs Cholmondeley was delivered; after which it took flight to a great tree over against the room her sister lay in, where having staid about three days, it flew away in the night. She affirmed further to the Lady Cowper, that the falling of the garden-wall was a thing not to be questioned, it being in so many people's memory; That it was foretold that the heir of Vale-Royal should live to see England invaded by foreigners, and that he should fight bravely for his King and his country: That the Miller mentioned is alive, and expects to be knighted, and is in the very mill that is foretold: That he should kill two invaders who would come in, the one from the West, and the other from the North: That he from the North should bring with him of all nations; Swedes, Danes, Germans, and Dutch; and

that

that in the folds of his garments he should bring fire and famine, plague and murder: That many great batties should be fought in England, one upon London Bridge, which would be so bloody, that people would ride in London streets up to their horses bellies in blood; that several other battles should be fought up and down most parts in Cheshire; and that the last that ever would be fought in England should be on Delamere forest: That the heir of Oulton, whose name is E——n, and has married Earl Cholmondeley's sister, shall be hanged up at his own gate.

Lastly, He foretels great glory and prosperity to those who stand up in defence of their laws and liberties, and ruin and misery to those that should betray them. He says, the year before this would happen, bread-corn would be very dear, and that the year following more troubles should begin which would last three years; that the first would be moderate, the second bloody, and the third intolerable; that unless they were shortened no mortal could bear them; and that there were no mischiefs but what poor England would feel at that time. But that *George*, the son of *George*, shall put an end to all. That afterwards the Church should flourish, and England be the most glorious nation upon Earth. The same Lady Cowper was not content to take these particulars from Mrs. Chute, but

but she inquired of Sir Thomas Aston of the truth of this Prophecy, and he attested it was in great reputation in Cheshire, and that the facts were known by every one to have happened as Nixon said they would, adding, that the morning before the garden-wall fell, his neighbour Mr. Cholmondeley going to ride out a hunting, said, Nixon seldom fails, but now I think he will; for he foretold that this day my garden wall would fall, and I think it looks as if it would stand these forty years; that he had not been gone a quarter of an hour before the wall split, and fell upwards against the rising of the hill, which, as Nixon would have it, was the presage of a flourishing church.

As to the removal of Pecserton mill, it was done by Sir John Crewe, the mill having lost its trade there, for which he ordered it to be set upon Lud-diton hill; and being asked if he did it to fulfil the Prophecy, he declared he never thought of it. I myself have inquired of a person who knows Mr. Cholmondeley's pond as well as Rosamond's in St. James's Park, and he assured me the falling of the wall, and the pond running blood, as they call it, are facts which, in Cheshire, any one would be reckoned mad for making the least question of. As there are several particulars in this Prophecy which remain unfulfilled, so when they come to pass some other

other circumstances may be added, which are not convenient to be told now for private reasons, but will shortly appear.

If I had a mind to look into the antiquities of this county, I might find that Prodigies and Prophecies are no unusual things there. Camden tells us, that at Brereton, not many miles from Vale Royal, which gave name to a famous, antient, numerous, and knightly family, there is a thing as strange as the perching Eagle, or the falling of the wall, which he says was attested to him by many persons, and was commonly believed; that before any heir of this family dies, there are seen in a lake adjoining, the bodies of trees swimming upon the water for several days together. He likewise adds, that near the Abbey of St. Maurice, in Burgundy, there is a fish-pond, in which a number of fishes are put equal to the number of Monks of that place; and if any one of them happens to be sick, there is a fish seen floating on the water; and in case the fit of sickness proves fatal to the Monk, the fish foretells it by its own death some days before. This the learned Camden relates in his description of Cheshire, and the opinion of the trees swimming in the lake near Brereton prevails all about the county to this day, only with this difference, that some say 'tis one log that swims, and some say many.

J. OLDMIXON.

*Strange and Remarkable*  
**Prophecies and Predictions,**

Of the Holy, Learned, and Excellent

**JAMES USHER,**

Late Lord Bishop of ARMAGH,  
And Lord Primate of IRELAND:

Giving an Account of his Foretelling.

- I. The Rebellion in *Ireland* forty Years before it came to pass.
- II. The Confusions and Miseries of *England* in Church and State.
- III. The Death of King *Charles* the First.
- IV. His own Poverty and Want.
- V. The Divisions in *England* in Matters of Religion.

Lastly, of great and terrible Persecutions which shall fall upon the Retormed Churches by the Papists, wherein the Pope should be chiefly concerned.

Written by the Person who heard it from this excellent Man's own Mouth, and now published expressly to persuade us to that Repentance and Reformation which can only prevent our ruin and Destruction.

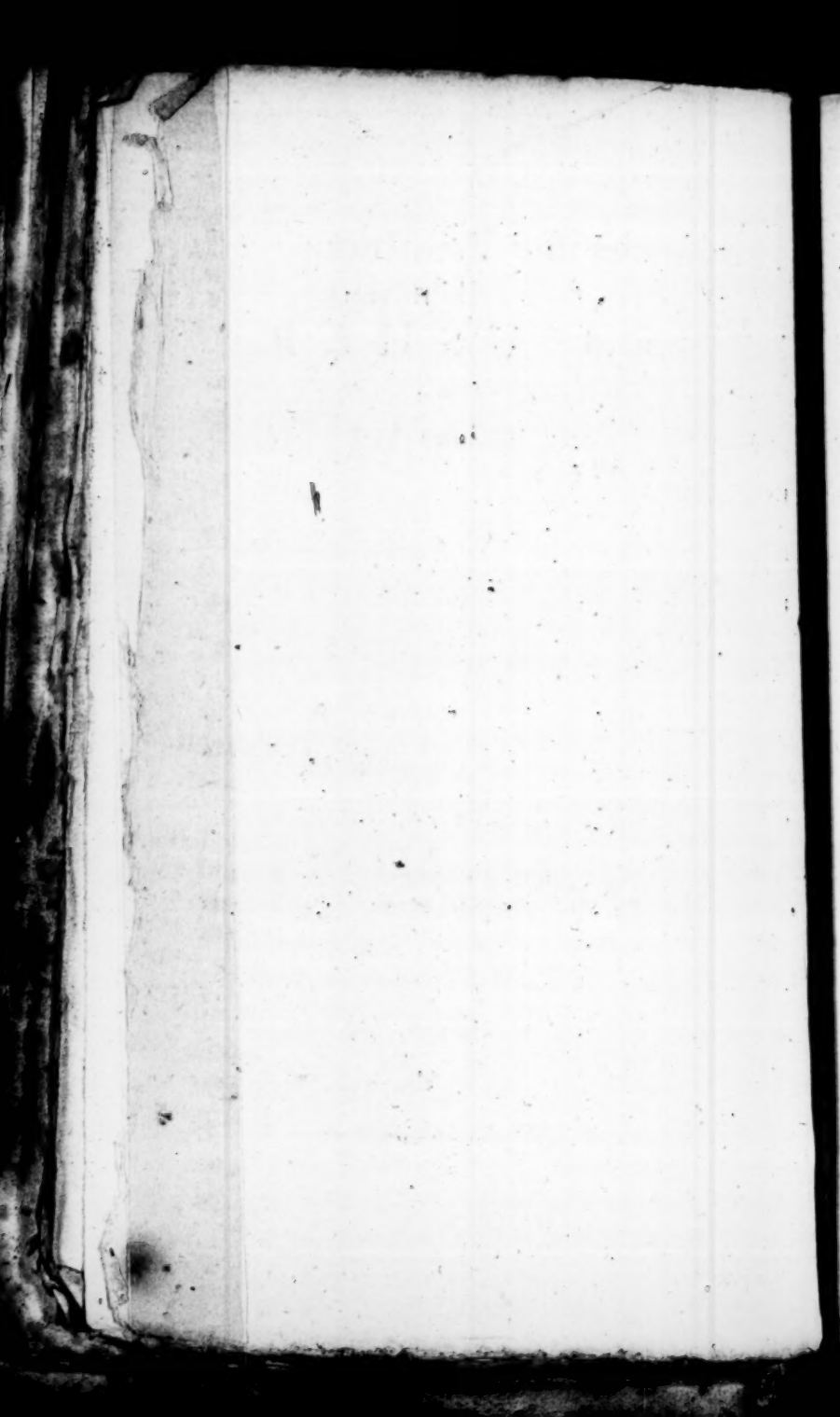
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*And the Lord said, Shall I hide from Abraham the Thing which I do?*

Gen. xviii. 17.

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Strange and Remarkable

# PREDICTIONS

Of that Holy, Learned, and Excellent Bishop

JAMES USHER,

Late Lord Primate of IRELAND.

THE Author of the Life of this excellent and worthy Primate and Archbishop, gives an Account that, among other extraordinary Gifts and Graces, which it pleased the Almighty to bestow upon him, he was wonderfully endued with a Spirit of Prophecy, whereby he gave out several true Predictions and Prophecies of Things a great while before they came to pass, whereof some we have seen fulfilled, and others remain yet to be accomplished.

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plished. And though he was one that abhorred Enthusiastic Notions, being too learned, rational, and knowing, to admit of such idle Freaks and Whimsies : Yet he professed, ' That  
 ' several Times in his Life he had many Things,  
 ' impressed upon his Mind concerning future  
 ' Events, with so much Warmness and Importance, that he was not able to keep them secret, but lay under an unavoidable Necessity  
 ' to make them known.'

From which Spirit he foretold the *Irish* Rebellion forty Years before it came to pass, with the very Time when it should break forth, in a Sermon preached in *Dublin* in 1601, where, from *Ezek. iv. 6*, discoursing concerning the Prophets bearing the Iniquity of *Judah* forty Days, the Lord therein appointed a Day for a Year : He made this direct Application in relation to the Connivance at Popery at that Time. *From this Year (says he) will I reckon the Sin of Ireland, that those whom you now embrace, shall be your Ruin, and you shall bear this Iniquity.* Which Prediction proved exactly true, for from that Time 1601, to the Year 1641, was just forty Years, in which it is notoriously known, that the Rebellion and Destruction of *Ireland* happened, which was acted by those Popish Priests, and other Papists, which were then connived at. And of this Sermon the Bishop reserved the Notes, and put a Note thereof in the Margin of his Bible ; and for twenty years before, he still lived in the Expectation of the fulfilling thereof ; and the nearer the Time was, the more confident he

was that it was near Accomplishment, though there was no visible Appearance of any such Thing; and, (says Dr. Bernard) the Year before the Rebellion broke forth, the Bishop taking his Leave of me, being then going from Ireland to England, he advised me to a serious Preparation, for I should see heavy Sorrows and Miseries before I saw him again, which he delivered with as great Confidence as if he had seen it with his Eyes; which seems to verity that of the Prophet, *Amos iii. 7. Surely the Lord will do nothing, but he will reveal it to his Servants, the Prophets.*

From this Spirit of Prophecy, he foresaw the Changes and Miseries of England in Church and State; for having in one of his Books, called *De Prim. Eccl. Brit.* given a large Account of the Destruction of the Church and State of the Britons, by the Saxons, about 550 Years after Christ: He gives this among other Reasons, why he insisted so largely upon it; that he foresaw, that a like Judgment was yet behind if timely Repentance and Reformation did not prevent it; and he would often mourn upon the Foresight of this long before it came.

From this Spirit he gave mournful Intimations of the Death of our Sovereign Charles the first, of whom he would be often speaking with Fear and Trembling, even when the King had the greatest Success; and would therefore instantly pray, and gave all Advice possible to prevent any such Thing.

From this Spirit he foresaw his own Poverty

in worldly Things ; and this he would often speak of with Admiration to the Hearers ; when he was in his greatest Prosperity, which the Event did most certainly verify.

From this Spirit he predicted the Divisions and Confusions in *England* in Matters of Religion, and the sad Consequences thereof ; some of which we have seen fulfilled ; and I pray God, the rest which he feared may not also be accomplished upon us.

Lastly, From this Spirit he foretold, That the greatest Stroke upon the Reformed Churches was yet to come ; and that the Time of the utter Ruin of the See of *Rome* should be when she thought herself most secure : - And as to this last, I shall add a brief Account from the Person's own Hand who was concerned therein which followeth in these Words :

The Year before this Learned and Holy Primate Archbishop *Usher* died, I went to him, and earnestly desired him, to give me in Writing his Apprehensions concerning Justification, and Sanctification by Christ : because I had formerly heard him preach upon these Points wherein he seemed to make those great Mysteries more intelligible to my mean Capacity, than any thing which I had ever heard from any other : But because I had but an imperfect and confused Remembrance of the Particulars, I took the Boldness to importune him, that he would please to give a brief Account of them in Writing, whereby I might the better imprint them in my Memory ; of which he would willingly have excused himself, by declaring his

tentions of not writing any more; adding, That if he did write any thing it should not exceed above a Sheet or two: But upon my continued Importunity, I at last obtained his Promise.

He coming to Town some Time after, was pleased to give me a Visit at my own House where I failed not to challenge the Benefit of the Promise he had made me: He replied, *That he had not writ, and yet he could not charge himself with any Breach of Promise: For (said he) I did begin to write, but when I came to write of Sanctification, that is, of the New Creature which God formeth by his Spirit in every Soul which he doth truly regenerate, I found so little of it wrought in myself, that I could speak of it only as Parrots by Rote, and without the Knowledge and Understanding of what I might have expressed, and therefore I durst not presume to proceed any further upon it.*

And when I seemed to stand amazed, to hear such an humble Confession from so great and experienced a Christian, He added, *I must tell you, We do not well understand what Sanctification and the New Creature are; It is no less than for a Man to be brought to an entire Resignation of his Will to the Will of God, and to live in the Offering up of his Soul continually in the Flames of Love, as a whole burnt Offering to Christ; and how little (says he) are many of those who profess Christianity experimentally acquainted with this Work on their Souls?*

By this Discourse, I conceived he had very excellently and clearly discovered to me that

part of Sanctification which he was unwilling to write.

I then presumed to enquire of him what his present Apprehensions were concerning a very great Persecution which should fall upon the Church of God in these Nations of *England*, *Scotland*, and *Ireland*, of which this reverend Primate had spoken with great Confidence many Years before, when we were in the highest and fullest State of outward Peace and Settlement. I asked him whether he did believe those sad Times to be past, or that they were yet to come? To which he answered, *That they were yet to come, and that he did as confidently expect it as ever he had done*, adding, *That this sad Persecution would fall upon all the Protestant Churches of Europe*; I replied, That I did hope it might have been past as to these Nations of ours, since I thought that though we, who are the People thereof, have been punished much less than our Sins have deserved, and that our late Wars had made far less Devastations than War commonly brings upon those Countries where it pleaseth God in Judgment to suffer it; yet we must needs acknowledge, that many great Houses had been burnt, ruined, and left without Inhabitants, many great Families impoverished and undone, and many Thousand Lives also had been lost in that bloody War, and that *Ireland* and *Scotland*, as well as *England*, had drank very deep of the Cup of God's Anger, even to the Overthrow of the Government, and the utter Desolation almost of a very great Part of those Countries.



But this Holy Man turning to me, and fixing his eyes upon me with that serious and ireful look which he usually had when he spake God's Word, and not his own, and when the Power of God seemed to be upon him, and to constrain him to speak, which I could easily discern much to differ from the countenance wherewith he usually spake to me ; He said thus :

“Fool not yourself with such hopes, for I tell you all you have yet seen, hath been but the beginning of Sorrows to what is yet to come upon the *Protestant Churches of Christ*, who will, ere long, fall under a sharper persecution than ever yet was upon them ; and therefore (*said he to me*) look you be not found in the outward Court, but a Worshiper in the Temple before the Altar, for Christ will measure all those that profess his name, and call themselves his People ; and the outward Worshipers he will leave out to be trodden down by the Gentiles. The outward Court (*says he*) is the formal Christian, whose Religion lies in performing the outside duties of Christianity, without having an inward Lite and Power of Faith and Love, uniting them to Christ, and these God will leave to be trodden down, and swept away by the Gentiles ; but the Worshipers within the Temple, and before the Altar, are those who do indeed worship God in spirit and in truth, whose souls are made his Temples, and he is honoured and adored in the most inward Thoughts of their Hearts, and they sacrifice

their lusts and vile affections, yea, and their own wills to him; and these God will hide in the hollow of his hand, and under the shadow of his wings; and this shall be one great difference between this last, and all the other preceding Persecutions; for in the former, the most eminent and spiritual Ministers and Christians did generally suffer most, and were most violently fallen upon, but in this last Persecution these shall be preserved by God as a Seed to partake of that glory which shall immediately follow and come upon the Church; as soon as ever this storm shall be over; for as it shall be the sharpest, so it shall be the shortest Persecution of them all, and shall only take away the gross Hypocrites and formal Professors, but the true spiritual Believers shall be preserved till the calamity be overpast.

I then asked him by what means or instruments this great trial was to be brought on? He answered, by the *Papists*; I replied, that it seemed to me very improbable they should be able to do it, since they were now little countenanced, and but few in these nations, and that the hearts of the People were more set against them than ever since the Reformation. He answered again, 'That it would be by the hands of *Papists*, in a time when they would be in great power, and in the way of a sudden massacre, and that the Pope should be the chief instrument of it.'

All this he spake with so great assurance, and with the same serious and concerned countenance which I have before observed him to have,

when I have heard him foretel some things which in all human appearance were very unlikely to come to pass, which yet I myself have lived to see happen according to his prediction, and this made me give the more earnest attention to what he then uttered.

He then added, 'That the *Papists* were the *Gentiles* spoken of in the 11th of the *Revelations*, to whom the outward Court should be left, that they might tread it under foot, they having received the *Gentiles* worship in their adoring Images, and Saints departed, and in taking to themselves many Mediators; and this (said he) the *Papists* are always designing among themselves, therefore be sure you be ready and not found wanting.'

This was the substance, and, I think, for the greatest part, the very same words which this Holy Man spake to me at the time before mentioned, not long before his death, and which I writ down, that so great and notable a prediction might not be lost and forgotten by myself nor others.

This gracious man repeated the same things in substance to his only daughter the Lady *Tyrrel*, and that with many tears, and much about the same time that he had expressed what is aforesaid to me, and which the Lady *Tyrrel* assured me of with her own mouth to this purpose:

That opening the Door of his Chamber, she found him with his Eyes lift up to Heaven, and the Tears running apace down his Cheeks, and that he then to be in an *Extasy*, when he

continued for about half an Hour; not taking the least Notice of her, though she came into the Room; but at last turning to her, he told her, That his Thoughts had been taken up about the *Miseries* and *Persecutions* that were coming upon the Churches of Christ, which would be so sharp and bitter, that the Contemplation of them had fetched those Tears from his Eyes.

The same Things he also repeated to the Lady *Byssé*, wife to the then present Lord Chief Baron of *Ireland*, but with adding this circumstance, wo unto them that are found unprepared for it.

To conclude in the words of Dr. *Bernard*, speaking of this excellent person, ' Now howsoever I may be as far from heeding of Prophecies this way as any, yet with me it is not improbable, that so great a Prophet, so sanctified from his youth, so knowing and eminent throughout the Universal Church, might have at some special times more than ordinary motions and impulses in doing the Watchman's part of giving warning of judgments approaching.'

*From M'Auliffe's Prophecies.*

AND in those days it shall come to pass, that the nations of Europe will be moved to war, and that mighty men and princes will unite from all corners of the earth to maintain their power, and that they will gather from all quarters thousands and tens of thousands to fight their battles, and establish their dominions over multitudes and nations; but their arms shall avail them nought: in their union they shall find destruction, and their mighty hosts shall be scattered like chaff before the wind; pestilence and famine shall overtake those who escape from the sword, and few shall live to bring home the news of their mishap and defeats. The stars of nations shall then fall, and desolation shall reign among the great and proud of the earth; for their ways are the ways of ungodliness, and their paths are those of injustice and oppression. In those days (and they are at hand) the mighty Lord of truth shall avenge the injuries of his people, and his name shall be known throughout. The reign of his justice shall succeed that of his mercy, and long forbearance; his mighty arm shall exalt the humble, and prostrate the proud. It shall also come to pass in those days, that the blood of Africans shall be repaid, and slavery shall be no more; the beams of truth shall strike on the eyes of all nations, and

Evangelical love shall pervade all hearts, equal rights shall be the foundation of continual peace ; and the glory of all people shall be to know the Lord of armies, and obey his eternal laws.

It is to be lamented that the Compiler could not collect the whole of this great man's predictions, but hopes to get them shortly, being promised them by a friend, who will interpret them faithfully from the old Irish. The families of M'Auliffes were formerly an ancient Irish family in the County of Cork, and possessed of large estates there ; some of which are now enjoyed by the respectable families of the name of St. Leger, who purchased them ; this great prophet foretold the transferring of all the family property, and the total extinction of his name, which he said would be forgotten, and hardly remembered by the rising generations ; which has all turned out as he foretold. He also foretold a gentleman in his days, named Anthony St. Leger, that he would live to a great age, providing he would never pass over Bennet's Bridge in the county of Kilkenny, and if he would, that there he most undoubtedly was to lose his life ; but as destiny in human circumstances is by some deemed unavoidable, it was most unfortunately verified in Mr. S. who lost his life by a gun shot at Bennet's Bridge, by the following accident :—One of his carriage horses had dropped a shoe traveling through that country, from which accident Mr. S. could not pursue his journey without getting a shoe on his beast, and being told there

was a smith's forge at Bennet's Bridge, on his way, he drove to the fatal place (where a forge remains to this day) but there had not been any person at work in it; the smith was found, and applied to, to put a shoe on the horse with all convenient dispatch; who excused himself, saying he had no iron. The horse being lame, and not able to go on further without a shoe, necessitated Mr. S. to get out of his carriage and importune the smith to search diligently for iron sufficient for the purpose; when after a long research it could not be obtained, without having recourse to an old rusty gun barrel, from which a shot had not been fired perhaps for half a century before, and being in some useful position, was at length put into the furnace by the smith with reluctance, for the purpose of taking off sufficient to make an horse shoe: little did Mr. S. think of M<sup>c</sup>Auliffe's prophecy, or eternity at hand, whilst he stood in the forge all the time. The rusty old gun-barrel, which had been loaded with powder and ball of a long time, no sooner had got the heat of the fire, than the contents went off, and unluckily killed Mr. S. on the spot, which shews that Mr. S. had either disbelieved or had forgotten the Prophet's caution, which too often has been the case of many, who are ashamed of taking council in perilous cases. least they may become thereby subjects for the ridicule of their more hardened acquaintances.

The following other prophecy of M<sup>c</sup>Auliffe's, has not yet come to pass, and is devoutly hoped it never may.---When every running



water in Ireland shall turn a mill wheel, then shall the Protestants and Romanists (Papists) kill each other with great slaughter. But as his prophecies have been spoken and wrote in Irish, it is left with the wise and sagacious to explain his words, which signify battles between the Sasanoughs and Irish. The Irish word Sasanough signifies an English Protestant, and what is difficult to explain; whether between the people of the Romish persuasion, against the other dissenting sects in Ireland; or nation against nation, is not easy to say.

Another of his prophecies is as follows :

*In seventeen hundred ninety and five,  
Whoever will be at that period alive,  
Will see plenty revisit this fortunate land,  
And Ireland emerg'd from her slavish command;  
Ere the period arrives will a torrent of blood,  
Discolour'd, be forc'd from it's primitive flood;  
The verdure of Spring will be shaded with red,  
And the fruits of the earth oppress'd with the dead.*

It should be seriously remarked, that the year 1795 has been pointed out particularly by different Prophets, as a year of greater destruction and human slaughter than any year previous; even Mrs. Shipton prophesied a century or two back, that E-----'s ruin would begin in 1792, and terminate in 1795. The wicked in all nations and ages ridicule prophecies, never acknowledging the ordained will of an angry Providence; yet they are always more fearful than such as believe: and though it appears in

holy writ, that revolutions happen from the foundation of the world, and will to the end of time; yet the Almighty always, and without exception, gives some people the gift of foretelling such changes in human affairs, and expressly declares he will not do any such things, but he will first impart to his servants the Prophets. And as often as he threatens his creatures with any dreadful change, it is to convince them it proceeds from his wrath and indignation, originating from their intolerable wickedness, and changing his love into hatred, yet always and at all times promises to withhold the scourge or persecution, if the threatened nations of people will cry out for mercy, and call in fervency upon his holy name, to come to their assistance, and avert his dreadful wrath and vengeance from them, but they seldom or never do, though he quotes examples (to every succeeding generation in vain) viz. Noah's flood, the cities of Sodom and Gomorrah, with many others, when the people laughed at predictions, and timely advice, as they do still. In the whole course of human affairs holy writ proves his threats and promises are all conditional, calculated to stimulate people to call always on him for mercy, and to execute his easy commands, particularly his doctrines in the new Testament; but their accursed hearts are hardened, and they shut the gates of their understanding against him, and in the blind career of their lives have insensibly bid defiance to him and his laws.

that the text of scripture in the book of Esdras may be fulfilled to their eternal condemnation, wherein the Lord God desires Esdras not mind who shall be damned, but seek after them who shall be saved, for Hell was created for the multitude, and Heaven for the few. Let all who read this book strive to be of that few, and mind the rules mentioned therein, and also in the new Testament, and if they do not, they will be outcasts in Hell, and all their finery and frippery here, will be their open and everlasting shame there. If the bible was universally read, and fulfilled to the utmost of human power, the mighty God would not have so great cause against his creatures, or to warn them to turn to him (the merciful and loving Father) by the voice of Prophets and other warnings, than that blessed book. Is he not constantly looking down from his holy mountain (the variety of the glories and pleasures of which never yet entered the heart of mankind to conceive the least idea of,) on the wicked universe with grief and sorrow, saying, O my people, my people, how often would I have gathered ye together, as a hen gathers her chickens, but ye would not. Hearnow, Readers, you have a loving God, a weeping God, and a God who tells you in the bible his nature and his name is Love, with out-stretched arms, open to receive every one that will turn unto him, but ye will not; therefore, if you do not, when you die (after performing faithfully all the works of the Devil, by greedily desiring and pursuing with your wicked hearts and in-

elinations, the alluring ways of this world, in  
 which all your thoughts are enveloped) expect  
 the dreadful sentence from him, who will then,  
 he says, appear to ye as a roaring Lion, and  
 say I know ye not ; go ye accursed into ever  
 lasting torments, prepared for the Devil and his  
 servants. Let none be alarmed at the revolution  
 in France, such revolutions must happen  
 in all idolatrous nations ; they corroborate  
 with the holy bible, a nation shall be converted  
 in a day, that is, emerging from idolatry and  
 idolatrous persecution, at destined periods, in  
 the fulness of the time of the Most High, and  
 soon previous to the coming of the great Judge,  
 idolatrous Monarchs must be all cut off. But  
 if mighty men should plan and scheme for centuries  
 to reduce things to their own human weak  
 and wicked wishes, their labour is in vain,  
 they are mocked by God, they cannot see  
 into the great causes ; they are greedy for  
 dominion and filthy lucre, they are cruel and  
 unjust, and all their ways are an abomination  
 before the face of the great One ; they are  
 poor, blind, naked, miserable, foolish and  
 wicked. Give attention now all who never got  
 the gift of repentance from above, read the  
 new Testament, and the most imaginary  
 innocent among ye, will find yourselves  
 fitted for Hell's torments ; rouse to immediate  
 repentance, call on the Most High for mercy,  
 cease from Hell-born wickedness, such as gam-  
 bling, night parties, revelling, balls, assemblies,  
 drums, hellish masquerades, drunkenness, glori-

tony, dress, and pride, which Christ says is of  
 your father the Devil ; cease from superfluous  
 dress, be a Quaker entirely in dress, and a very  
 plain one, for your soul's sake, to obey Christ,  
 and fulfill the holy scriptures, cry aloud to the  
 Most High (with the true baptismal tears of  
 repentance) which is the real water baptism  
 of salvation, previous to the operation of the  
 Holy Ghost, and externally described in the  
 third chapter of St. John in the new Testa-  
 ment. Beware of hypocrisy, ostentation, and  
 falsehood, banish these hydras from the inmost  
 recesses of your hearts ; make room there for  
 the Holy Ghost to dwell in, for with them hy-  
 dras he cannot dwell, and without him do not  
 trouble yourselves to look forward to salvari-  
 on ; do not strive to please human creatures,  
 or you cannot please God ; talk no more of  
 fashions or of the circle of your acquaintances,  
 such conversation is abominable to God ; boast  
 no more of your acquaintances, Lord such a  
 one, or Lady such a one, they are earth and  
 dirt, titles are sacrilegious and blasphemous,  
 which is always the consequence of accursed  
 wealth, for wealth is a curse from God, because  
 it never was and never will be applied as God  
 commanded it, therefore he declares it is hard-  
 er for a wealthy person to enter the kingdom of  
 Heaven than for a camel to go through the eye  
 of a needle ; when a person gets wealth he gets  
 pride, and contempt for all who do not pos-  
 sess the same curse, wealth, and in consequence  
 of that wealth and pride, the Devil instigates  
 him to renounce his name, and take the ridi-

culous name of a river, a town, a hill, or a province, and tacks God's name and title to it. Then he is exalted, and God positively declares and says, whoever exalts himself shall surely be abased, that is, cast into Hell; and thus does the Devil sport with all wealthy people, and proud people, and dresty people. Dress draws every curse from God down upon the soul; the more dresty, the more vicious; clothing was first invented to cover sin and shame, and ought therefore be as plain as possible, besides God strictly commands it should be so. Now, hear the declaration of a fine shewy dresty person to God, viz. I will dress, powder, curl, and paint, to spite you, God, because you desire me not; I will flirt, laugh, please and be pleased, praise and be praised, read plays, romances, and all other devilish books, because you say all those will corrupt me, and that I must account for every idle word I speak; I will not read the bible, nor do therein, because you desire me, for every thing you command me I will not do, and every thing you forbid me I will do, God, because my father and mother brought me up this way, and they follow the same life themselves, for we all prefer the damnation of Hell, to you and your old book filled with stories of love, terrors, Heaven, Hell, and all such tedious nonsense, to people of fashion going into Perdition. The more wicked and abominable a person is before God, the more glaringly they wish to adorn the filthy carcase, iniquity invented new fashions, it originated in France; every



married woman there was despised if she was not a w---- ; the bible was forbid to be read by order of Antichrist and his Deputies, lest the people should perceive their own damnation, and rebel against idolatry ; the contagion is in England, Ireland, &c. ; the world is teeming with wickedness, the Lord God is like a roaring lion, filled with wrath, fury, and revenge, he is thundering down his vengeance in a variety of shapes, previous to the general judgment, which is now the general dread of the people, teeming with iniquity, and filled with terrors without one single exception among the wicked. whenever the Almighty intends any great event he puts it more or less in the people's minds before the execution, to induce them to holiness ; for there is no other way to prevent his wrath. But instead, they continue to act as if they were never to die, and blinding each other with praise, flattery, hypocrisy, and deceit. Suppose Christ was this instant to come down and judge all people, shewing Heaven's great expanse of innumerable pleasures on one side, and Hell's yawning torments on the other, how would the proud and drestly appear ? Would they not with their pride and fashionable dress in Hell, where it originated ? Are they the pious holy people, marked with the Holy Ghost to salvation, that could run to meet Christ, whose face is of flaming fire ? Or are they those pointed out in the bible, who are marked by the Devil, to devote themselves to the pleasures and passions of this Hell-grown world ? Let them answer for themselves ; 111



if they cannot, I can ; they are of the latter description, they are an abomination before the Lord, and before his holy people on earth ; they have stipulated with the Devil their precious souls for fashionable dress & pride ; and as God says, cannot escape the damnation of Hell. Therefore, Readers, do not ye be of this accursed number, but follow the advice given in this little pamphlet of very great value ; cast away instantly your fashionable dress, pride, frippery, and all accursed worldly show, and you will make the Devil fly away from you, roaring with despair ; and God and the innumerable host of Heaven will shout for joy, and the windows of Heaven will be opened unto you. Give attention now, ye wealthy, ye great wicked ones, who are squandering thousands and tens of thousands yearly in superfluous excesses, which are the works of the son of Perdition. Squander your thousands on the purchase of millions of bibles, new testaments, hymn books, and psalm books, scatter them among the people like corn before the plow, by which all the human race will learn to know the Lord, and do his blessed will ; propagate the gospel of Christ in its original purity, until all the people shall know that the gospel sound alone is sure salvation, and not the abominable works of man's hands ; renounce idolatry ; sue for the property of the distressed, when wronged by the unjust ; distribute justice without favour or affection, and God will love you and keep you in safety. Read the bible the ensuing long winter evenings, ye and your families ; ex-

pound it to each other every night, and if at leisure in the day time also. Glorify God, let your conversation turn on every verse, on every chapter you read, of the wonderful works of the Lord Jesus Christ and his Apostles: then your conversation will be in Heaven, and this is also the communion of Saints, so little understood in this world. Let that same Jesus never leave your thoughts; this is what the Apostle means, where he says, pray without ceasing; this incessant silent meditation on Jesus, is certain salvation; this is worshiping in spirit and in truth, because God is in Christ, your souls then feed on him, and grow rich in grace, and grace is the gradual operation of the Holy Ghost, which brings you from glory to glory. Let all men and women be exhorters to good, by their profound knowledge of the bible, which will abolish evil from the human race; empty your purses to put all the indigent to industry, who have the inclination but not the means; and after doing all these things, and ten thousand times more, do not take the least merit to yourselves; it is not ye that do it, it is the Holy Ghost in ye; therefore give all the merit to God, and all the glory; and then know he has only done ye the honor of choosing ye to be useful machines to do his business; and if ye are conscious in your hearts it is so, and that ye firmly believe that property which ye so distribute is his, and not your own, (as all wealthy fools imagine) then the wide expanse of Heaven is open for your enjoyment as soon as your fervency of love for him desire

it, with millions of millions of pleasures, with him on his holy mountain ; do all those things if you can, and if you can and do not, read your dreadful sentence in the new testament. Give attention again, ye wealthy ; cast away all your frippery, your variegated head-dresses, and all other ornaments calculated to adorn your carcases for praise and admiration, which is certain condemnation to your souls ; play no cards or other gambling ; never enter them hellish seminaries of corruption called play-houses ; do not suffer a play book of any kind, romance or novel, inside your houses ; they are the keys that unlock the doors of Hell ; propagate industry, the arts and sciences, travels, voyages, geography, the globes, the maps, &c. among the poor ; squander God's money in all such employments, but let holy writ be always uppermost in your thoughts, and the subjects of your conversations, when the others are not absolutely necessary ; become domesticks, and jay no more ridiculous fashionable visits ; do not continue to make Gods of your filthy carcases, with made dishes, luscious meats and drinks, or other vicious extravagancies ; you must certainly give an account of every shilling you unnecessarily lay out on your persons and families, and if contrary to the observations made here and in the new testament, then the dreadful and intolerable sentence is passed for an endless eternity.

## *A Seasonable Hint*

*Dear Fellow Traveller thro' the Wilderness of  
this World.*

**Y**OU and I must soon appear before the Judgment Seat of Christ, and as we may possibly never meet again in this life, a few Hints concerning that most joyful or most awful Event may not be unseasonable. The Bible is the word of the living God; *for all Scripture is given by inspiration of GOD: holy men of GOD spake and wrote as they were moved by the HOLY GHOST*

The following Hints taken from that Divine Book deserve your immediate and most serious consideration.

The word of GOD assures us, that you and I are Sinners, for GOD hath concluded all under Sin, — *There is none that doeth Good and sinneth not, no not one, --- we were even shapen in Iniquity, and in Sin did our Mother conceive us.*

Another awful Truth contained in Scripture is, that *the wages of Sin, is Hell* --- and that it is appointed unto all men once to die, and after Death the Judgment; that heart searching judgment, where not an action in your life, --- not a word of your tongue, nor a thought of your heart, --- will escape the notice of that JESUS, who will be the Judge of both the quick and the dead;

then the righteous and the wicked will receive according to the Things done in the Body, whether they be good or evil. The righteous shall go away into everlasting Life, --but the wicked will be cast down to Hell, to be tormented with Devils and damned Spirits for ever and ever.

Oh, how dreadful will that be to you and me, if thro' our Sins we should come into that place of torment !

I would further hint to you that the blessed God hath manifested his grace and love and hath shewn his tender pity and compassion in giving his dear Son, the LORD JESUS CHRIST to be a REDEEMER, and SAVIOUR of poor lost Sinners ; that JESUS is both God and Man in one Divine Person, that he might be able to save the very worst of Sinners who come unto God thro' him. His blood was shed on the cross for your Redemption, from Sin, Death, and Hell, — His spotless Righteousness was wrought out for your eternal justification, if you indeed, and in Truth believe in him.

He obeyed the Law of God in your room and stead ; and he died, that you might not die eternally ; and is that glorious SUN of RIGHTEOUSNESS that will arise and shine upon his People for ever and ever.

In order to your saving Knowledge of JESUS CHRIST, your having faith in him, and a living Union with him, a very great change must pass in your heart and life. This change is the peculiar work of the HOLY GHOST, and is called in Scripture, REGENERATION, or the New

**BIRTH.** *Except a Man be born again, he cannot see the Kingdom of God.* You know, that this divine Change manifests itself by a heart deeply humbled under a sense of Sin; and an earnest desire after Salvation.

It further shews itself by a discovery of JESUS CHRIST, as a suitable, compassionate, and all sufficient Saviour, and by a holy life and conversation. To them that believe, CHRIST is precious. --- *He is the Chief among ten thousand, and altogether lovely.* --- Oh is he so to you and me! examine your heart daily on this weighty Question---Do you know JESUS CHRIST? Do you love him? Are you devoted to him, and do you put all your trust in him? If you do, you are happy.---If not, your condition is most miserable.

Let me beseech you by the mercies of God, by the Love of JESUS, and by the worth of your precious Soul; that you earnestly pray, "O!  
 " my Heavenly FATHER, forgive my Sins, and  
 " reveal thy dear SON in me; blessed JESUS!  
 " let me be redeemed by thy Blood, and cloth-  
 " ed with thy Righteousness.---Oh! holy and  
 " blessed SPIRIT, sanctify my heart, be in me  
 " a Spirit of frequent and fervent prayer. Give  
 " me faith in JESUS CHRIST.---Teach me to  
 " love him, and give me Grace to grow like  
 " him---and make me what thou wouldst have  
 " me to be. Guide me by thy counsel and fit  
 " me for thy Glory."

Let me beg of you, (my dear) to give up your heart to these Things, that we may meet in Heaven, and be for ever with the LORD.

I conclude with intreating you most affectionately to consider these things directly. Life is uncertain --DEATH---JUDGMENT,---HEAVEN and HELL, are at hand, and are awful Things---devote your time to seek an interest in JESUS CHRIST as your SAVIOUR and REDEEMER---*ask and you shall receive, seek and you shall find, knock and it shall be opened unto you.*

That the Lord may bless these hints to your Soul, is the earnest Prayer of your hearty well-wisher,

For JESUS' sake.

CHRISTIANUS.



## *The Quaker's Advice.*

**A**S I have often, in passing along the streets and highways, heard the Most Sacred Name very profanely made use of, both by men and women, and many grievously calling for damnation on themselves and one on another, my heart has been, and is, deeply afflicted thereat: and therefore I beseech you, in the Name of JESUS CHRIST, do not defile your Souls which are dear and precious, by any wilful sin: and amongst other things, do not take the Holy Name of God in vain, for the Lord will not hold him or her guiltless that taketh his holy Name in vain.

GOD is willing to save you; why should any of you lose and destroy yourselves? Observe this attentively; for notwithstanding all that the LORD has done, and is doing for us, such as die in their sins, where he is gone, they can never come.

Abstain from drunkenness, and all excess, and from every appearance of evil, love one another, as JESUS CHRIST hath loved you; apply yourselves to the witness of God within you, which reproves you for evil; submit to, and obey its holy manifestations and discoveries and it will do much more for you than all you can hear from any man. This witness of God is the word of his Grace, even the word of Life,

the Holy Ghost, which is able to save your souls. In the love of the Gospel, I invite you all to come and taste how good and merciful the LORD is towards all those that return to him with their whole hearts. If you are such a one, who can, through an ill habit and bad custom, curse, swear, and do any other bad action, almost without reproof or feeling; though your case be so desperate, there is yet mercy with God that he may be feared: and I advise you to endeavour to be still a few minutes in the morning, when you awake, before you rise up, and then think seriously with yourself thus: "I have not given my being to myself: I am accountable to the Author and Creator of it; and this day He (the LORD of all) will take notice of all my actions; this day he will hear all my Words; this day he will know all my thoughts; and at a certain time (yet unknown to me when) my soul must give him a full account." I am not without some degree of hope, that such serious reflections may be conducive to raise desires like these: "Oh! that I may be watchful. Oh! that I may sin no more as long as I live:" For we must cease to do evil before we can learn to do well. Therefore silence before the LORD, and attention to his reproofs of instruction in your own heart, which are the way to life, are the first steps to come to CHRIST, and to be made a real Christian.

*Self Enquiries for Every Morning.*

1. Was God in my thoughts at lying down and rising up ? and were the thoughts of him sweet and refreshing to my soul ?

2. In what frame is my heart this morning ? Do I admire the goodness of God in the last night's Sleep, and for adding more time to my life ? and am I heartily thankful ?

3. Can I really commit myself and all my affairs to God this day, to be guided by his counsel, and protected and provided for, by his care, and to be entirely at his disposal ?

4. Am I resolved to speak for God and his Glory ? and in the strength of Christ, will I neither be afraid, ashamed, nor weary of well-doing ?

5. Am I a child of God and an heir of Glory ? and does the Spirit of God testify that I am born again. If I am God's child, should I not wear the garments of righteousness, and take heed of defiling myself with sin ? should I not do more than others ?

6. Who is the greatest deceiver ? if my heart should I not be jealous and watchful over it : where are the greatest dangers, and most pernicious mistakes ? if in soul concerns, should I not venture the loss of all things rather than lose my precious, never-dying soul ?

7. Who are my most implacable, powerful and soul-destroying Enemies, but the World, the Flesh, and the Devil ? and should I not

watch and be sober; so as neither to idolize the first, pamper the second, nor listen to the third ?

8 Who is, or can be my best Friend, but God? And should I not fear his displeasure more than death, desire his favour more than life, and thro' all this day love, honour, and obey him.

9. Where is the greatest vanity and vexation, but in the World? And should I not live above it? Is not Godliness the greatest gain? and should I not make it my chiefest business.

10. What is my heavenly work, but to Strive, Run, Wrestle, Fight? and can I do all this without Care, Diligence and Watchfulness?

11. Whose eyes will be upon me all this day, to observe my head and heart, my Lip, and Life, but his who is the Judge of all the Earth? And dare I Sin in his presence, and affront him to his Face?

12. If I should spend this day in Vanity, Idleness, or Sin, will it not be sorrowful at night? if I spend it holily and profitably, shall I not pray with greater confidence, lie down more peacefully, and have the testimony of a good conscience for my rejoicing.

13 How would I have this day appear at the day of Judgment? Ought not my Thoughts, Words and Actions to be such now, as I shall then wish them to have been?

14. How may I this day order my secular business with most prudence and wisdom, integrity and uprightness and for my real advantage?

15. Am I now fit to draw nigh to God in prayer, and can I seek first, and as my chief concern, the Kingdom of God and his righteousness?

16. Am I now willing to take Christ alone for righteousness? and to devote all my time and talents to him? And to offer him praise continually?

*Self Enquiries for every Evening.*

1. What have I done this day for God and his Glory? what can I look back upon with comfort?

2. In what frame hath my heart been all this day? Have I more desired heavenly or earthly things? hath my joys been more in God and in the hopes of future Glory, than in worldly Riches, Honours or Pleasures, was my grief more for sin or for the troubles of Life? Have I more derived comfort from the broken cisterns of created good, or from God the living fountain?

3. What were my intentions? Have I been sincere, and maintained a conscience void of offence towards God and towards man? Did I eat and drink, pray, and converse to the Glory of God, or was Self uppermost in all?

4. What spiritual duties have I performed this day? Did I regard the manner as well as the matter, and do them from conscience not from custom? Did I pray fervently, and read and meditate so as to affect my heart?

5. How faithful, diligent, and careful, have I been in my place and calling? And have there been no idle hours in the day?

6. What has been my company this day? What good have I done them or received from them? Did I reprove, exhort and strengthen, encourage, comfort and warn, as the matter required?

7. How have I borne the crosses and troubles of the day? Did I neither despise them, nor faint under them; neither entertain hard thoughts of God, nor utter rash words against him?

8. What were my temptations this day? was I easily drawn into Sin, or restrained and overawed by God's all-seeing eye, merciful heart, or avenging hand? What conviction, mercy, or warning did I sin against? and have I repented of my sin?

9. What were my enjoyments, and how was my heart affected under them? Was I affected with the goodness of God to me in my health, friends and estate, and unfeignedly thankful for them?

10. What have I learned this day? have I got more heart-affecting knowledge of God and of his Glory; and of myself and of my sins? Of this world and that which is to come?

11. What have I remembered of the word of God, whether read or heard? Was any Scripture sweet to my soul, and did I by faith make any promise my own? Did any particular precept regulate my conduct?

12. What graces have I especially exercised? have I lived by faith, loved God, and denied myself for Christ: have I had recourse to God the Father, as my portion and happiness; to Christ as my saviour, intercessor and friend; and to the holy spirit as my guide strength and comforter?

13. Have I been suitably affected with the sins or miseries of others, whether friends or foes? have I had a compassionate heart, and bountiful hand to any in want?

14. Have I especially done good to them who are of the household of faith, and honoured them that feared the Lord, however poor or afflicted?

15. Did the Church of God and the interest of Christ be near my heart? Have I heartily prayed for the welfare of Christ's Church, and mourned its desolations, and preferred Heaven above my chief joy.

16. Have I really set death before me, and considered my life as a vapour? if God should this night close my eyes in death, how is it like to be with my soul?

17. Inconceivably great, glorious and terrible as the day of Judgment will be, dare I meet Christ at his coming? Will my graces bear the trial of that day? Can I now with joy say, even so, Come Lord Jesus?



# Lady JANE GREY's Letter TO HER SISTER,

*The Evening before she was beheaded in the Tower  
of London.*

Translated from the Original Greek.

I HAVE sent you, my dear sister Catharine, a book, which, though it be not externally adorned with gold, or curious embroidery of needle work, is internally of more value than all the precious mines in the wide world, my only dear and best beloved sister; it is the book of the law of our great and dear Redeemer; his testimony and last will, bequeathed to lead us to eternal happiness. Read it with attention and an earnest desire to follow its precepts, and it will surely bring you to immortal and everlasting life, teach you to live and die, win you to God, endow you with happiness and glory. Labour to live according to the rules it contains, and you shall inherit such riches, as the covetous cannot withdraw, the thief steal, nor the moth corrupt. My dear sister, ask wisdom from above, and desire with David to understand the law of the Lord our God, written on the tablet of thy heart by divine love, live still to die, that through death you may obtain eternal life. Let not your youth blind you from knowing that at all hours, times, and seasons, are alike to the most high God, when he calls; blessed are they whose lamps are furnished when he comes; the Lord is equally glorified in the young as in the old; my dear good sister, learn to die, deny the temptations of the world, the flesh, and the Devil, and delight yourself only in the Lord.

Jesus Christ; be sorry for your sins; love God, don't despair, be strong in faith in Christ, live and die him, the dear Redeemer, and with St. Paul, who filled with the fulness of divine love, you will desire to be dissolved, to be with Christ, with whom love and life eternal; be the good servant, that when death steals on, like a thief in the night, you be not found in darkness, with the children of the world, who know not God, and be not without oil in your lamp, like the foolish Virgins, lest you be refused admittance to the marriage supper of the Lamb; or without the wedding garment, lest you be cast into outer darkness. Rejoice in the Redeemer, follow our great master Christ, cheerfully bear your cross or crosses, lay all your sins on his shoulders, and embrace him always. Rejoice with me, at my death, my dearest sister, that I shall be delivered from this body of corruption, and clothed with the garment of incorruption; for by losing this mortal life, I shall obtain one immortal, joyful, glorious, and everlasting, which I pray the Almighty God to give you when he shall please to call you hence, and send you all sufficient grace, to live in his love and fear, and die in true Christian faith, in Christ Jesus, who redeemed us, and all who love him, and long for his coming; and I now exhort you, in the name of our Almighty Father, never to swerve either from the hope of life or fear of death: for if you deny his truth to prolong a weary and corrupt being, Omnipotence himself will deny you, and cut short by his vengeance, what you were desirous of prolonging, by the loss of your precious soul. Cleave to him, and he will extend your days to a period, circumscribed to his own glory; to which I pray God bring me now, and you hereafter, when it shall please him to call you

Farewell, once more, my beloved Sister, put your whole trust in the great Almighty who alone can help you — AMEN

Your loving Sister,

JANE DUDLEY.

She was a Lady of the most amiable person, most engaging disposition, and most accomplished parts. She possessed the greatest facility in acquiring every part of polite Literature, had a perfect knowledge of the Roman and Greek languages, besides modern tongues, and the elegant arts, the best of wives to the most affectionate husband, the refused being placed on the throne, still importuned by her Father, Father-in-law and Husband: when she had been warned to prepare for death, which she had long expected, she received the dreadful news with joy, The Queen's bigotted zeal (under colour of tender mercy to the prisoner's soul) induced her to send Priests, who tormented her with perpetual disputations, and a reprieve was granted her on conditions that she would embrace the idolatrous worship of the Church of Rome: but she held Death and Christ in greater esteem. Lady Jane had presence of mind (in them melancholy and trying circumstances, to defend her religion with a christian fortitude, supported from holy writ, and also wrote a letter to her Sister in the Greek language, exhorting her to maintain, in every reverse of fortune, the like steady perseverance. On the day of her execution, she refused to see her husband Lord Guildford, but sent him word, that the tenderness of their parting, might probably overcome the fortitude of both; and would too much untend their minds

from that constancy which their approaching end required of them. Their separation would be only for a moment, and would soon rejoin each other in a scene, where their affections would be insolubly united; and where death, disappointments, and misfortunes, could no longer have access to them, or break on their happiness.

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*Extracts relative to the Church of*  
**R O M E.**

( By Lady Wallace. )

**T**O be able to judge of the discontent which is now general in all Roman Catholic countries, as well to draw natural conclusions from those commotions which seem to be inevitable, from the avarice of the clergy, you must go back to the infancy of Christianity, and make yourself acquainted with the increase, abuse, and decrease of the power of the church of Rome, which now, even its once most superstitious adherents begin to revolt against, from the avarice and depravity of the clergy.

Begin from A. D. 66, when we find the martyrdom of Peter and Paul upon record; and the appointment of St. Lin, to be bishop of Rome; happy for Christianity, the cruel tyranny which crushed and harassed the enslaved people, rendered them greedy to adopt a doctrine which promised comfort to their sufferings, eternal rest and blessings hereafter, in proportion to their oppression and sufferings in this world.

In the three first ages of the church, the bishop of Rome, in common with the other bishops, preached the doctrine of Christianity in all that purity which our Saviour commanded to all his disciples, vested all with equal powers: piety, moderation, and privation marked their lives, and there never was mention made of any superior power being invested in the bishop of Rome, till the days of Constantine the Great, who new modelled the empire, and gave the

the power of regulating all religious disputes in church rites and reforms; but always reserving to the emperor the power of authorizing, or annulling, the decisions of the bishop. This power, the emperors continued to exercise, without any bishop having ever hinted, that by divine authority he possessed any superiority over the other bishops, or over the government of his own country, far less in that of his neighbours.

At the period when civil discord and foreign wars so convulsed and dismembered the empire, that no prince could take upon him the government of the state, the emperor invested the bishops as his agents; and they assumed afterwards this power as their right, in the fourth century, and no emperor afterwards was powerful enough to re-assume his rights.

Upon the popes' becoming vested with the civil government, their luxury and vices became scandalous. They were followed by slaves and mistresses in the streets in the greatest pomp, and from their riches and power they were able to usurp that superiority over the other bishops which they some time after attempted to make their credulous adherents believe they had been empowered by Christ to assume.

The high splendor and affluence bestowed by Constantine upon the see of Rome, made all the other bishops anxious to succeed to it, and historians tell us, that the same corruption and intrigue were used in those days as there is now to make a pope.

In 378, the emperor Gratian formed a spiritual court, which consisted of the bishop of Rome, and seven other bishops; to judge finally of all church matters; and he commanded that all his subjects should adopt the belief of the Trinity, and become of the Christian church, which proved that he (who

was become a Christian) was head of the Church and supreme in power, and this was frequently shewn by the emperors making the monks serve as soldiers, and the bishops of Rome as ambassadors; one of the popes, Sylverius, was starved to death when on an embassy.

Till the eighth century, we find the popes power no greater than that of our archbishops; after that period, the imbecility, superstition, and often the poverty and difficulties of the emperors, tempted them to give the popes sovereign power over provinces, titles, and homage, to gain assistance, or pardon of their crimes.

So soon as the popes were declared head of the church, they easily got those Pagans who had turned to Christianity to annex the same ideas to them that they had to their ancient Druids, that the person who was excommunicated by them, was degraded, and deprived of the common rights of the people; and thus they began first to thunder damnation on nations and kings who deviated from their politics.

In this same century, Pepin, in France, finding his sovereign, Childeric, a weak prince, to ~~was~~ the ambitious scheme of dethroning him, and ascending his throne, which pope Zacharia encouraged him to do; knowing that if Pepin succeeded, he could not do without the influence of the church, over the minds of the people, as well as the riches of its treasury: for which Pepin promised to aid him with his arms, and every art to establish his power; and after Pepin by these means had completed his reason, the pope was attacked by Astolph, a Lombard prince, when Pepin hastened to his succour, and forced Astolph totally to give up to the pope the duchy of Rome.



In the time of pope Adrian, who succeeded Zacharia, Charlemagne, who succeeded Pepin, again repelled the Lombard princes, who wished to reduce the ravished power of the papal splendor. Charlemagne found the Pope a very powerful friend: from the bigotry, the natural produce of ignorance, which reigned in those days, the princes and people impoverished themselves to make presents to the pope, whom they believed to be endowed with supernatural powers, from the miracles and wonders they daily performed by their knowledge in medicine and chemistry, which knowledge was at that time confined to the priesthood.

Thus by reading history, you will find by what almost imperceptible degrees the church of Rome emerged from all the simplicity and truth of the pure doctrines of Christ, to enjoy that splendour and corruption which have for so many ages distinguished it.

Surely the leading Pepin to become a traitor and a regicide was contrary to the doctrines of our Saviour.

One of the chief causes of the great success of the popes was, that they were elected; they were therefore always men of chosen abilities, and arts, fixed to the study of enriching and aggrandizing the church: if any pope turned out a man of a different cast, the cardinals lost no time to murder or depose him; whereas the princes who succeeded their fathers were either fools or wise men, as the chance of fortune directed.

The popes, under pretence of managing the affairs of the church and the consciences of kings, were always sending men to undermine the politics of every cabinet; either by encouraging the weaknesses of the leading men, or by denouncing thunders which intimidated the weak minded and super-

tion; and thus with the aid of all powerful gold they secured such secret influence. Therefore, it is not to be wondered at, that they should so long have kept all Europe in a state of blood, barbarism and bigotry, which still would have been its wretched situation, had not England, Switzerland, and many of the German Principalities, by the will of Providence, reformed, and revolted from the unjust usurpation of the Church of Rome. Religion since that period has ceased to be the *primum mobile* of state intrigues in those rival nations which gave laws to the world.

Should a general reform of that Church now happen, which is very probable, the minds of its adherents seem ripe for revolt, from their groaning severely under the tyranny of a corrupt avaricious clergy; and we may expect to see all Europe enjoy permanent peace. But the restless spirit of domination in the Romish Clergy will leave no attempt untried to secure their power; and it is only by a conflict which must produce varied scenes of blood, that they will submit to restore their usurped spoils: we find that already many of them have kept the chair by assassinations, cruelty and treachery.

Sergius the Third made one of his numerous bastards, Pope, under the name of John the Eleventh. John the Twelfth was also a bastard of Pope Agapetus; for in those days, altho' those heroes willingly made the sacrifice to God of that generally troublesome appendage to a libertine—a wife, yet they could not dispense with a variety of mistresses. Gregory the Second profited the most by his amours; for the Empress Matilda, and the daughter of the Duke of Tuscany left him large legacies. Pascal the Second stirred up and supported Henry the Fifth to act so bad a part by his Father; for it was those scandalous representatives of divine virtue which armed

sons against their fathers, and made them become traitors to their oath and allegiance. Alexander the Sixth is recorded as a wonder of brutal crimes — Clement the Seventh had the mortification to see Luther fill his chair, and could work no miracle to prevent his being driven out of Rome. He also found the Emperor Charles cry loudly against the power and usurpation of the Church, which awed him so much that he lost England, as he dared not give permission to Henry the Eighth to divorce Catharine of Arragon, because she was the Aunt of Charles whom he was afraid more to irritate. Henry, enraged against every thing which stood in opposition to his wishes, burned the Pope in effigy in London, and ordered every one to change their religion with as little remorse as he changed his wife: thus an enslaved people are for ever persecuted by despotic fools. Paul the Third was famous for being the most luxurious and licentious man of his time; he made his ballards cardinals when boys.

At this period the clergy made a violent effort to re-establish their power in England; and Mary with that cruel, revengeful spirit, which seems to have been the most powerful engine of the church, by burning and exirpating all those who dared oppose her, did all she could to bring England again under the yoke of popery: but such a conduct was not calculated to make proselytes of the minds of men, enlightened by the mild influence of truth, and it soon pleased God to purge the earth of such a monster.

But it was reserved to Paul the Fourth to see the mortal blow given to the power of the See of Rome, in the glorious reign of Elizabeth, whose want of toleration, which stained her name with a Sister's death, arose from a conviction that tolerating such

opposite doctrines in the church, must inevitably, sooner or later, involve the nation in civil discord.

Sixtus the Fifth was so piqued to revenge, at England's having not only thrown off the chains of Rome but her sudden rise to grandeur and importance, that he promised Philip the Second to secure to him the conquest of Britain, provided he would do homage to him, but all his holy water and masses would not save the invincible armada.

In latter times, the popes have pursued a very unassuming conduct in comparison to their former. Their intrigues are now chiefly confined to raising money on the superstitious, and in that debauchery which so eminently distinguishes the clergy in the Roman Catholic countries, where the harrassed people revolt at seeing the divine representatives of Christ such avaricious profligates; and poor, miserable and discontented they only wait an opportunity to throw off the yoke, and worship God in purity and sincerity.

No prince is now so ignorant as to tremble at the thunders of the Vatican: yet the pope continues to impoverish the neighbouring kingdoms, by selling every year his bulls necessary for all ranks of the priesthood, to their being in orders; it would appear very wonderful that sovereigns should continue to submit to what so evidently impoverishes their people, did not that love of despotism, which is imbibed with the name of king, render them unwilling to destroy its chief source.

On a view of the many vicious characters who have filled the chair, one shudders to think in this enlightened age, that any part of mankind should attribute to such sinners the virtues of Christ, and look on men polluted with every crime, as vested with a supernatural power.

At first, by degrees, by treachery and usurpation on the part of the bishops of Rome, by interested motives on the part of the Emperor, and by bigtry in the people, they arrived at that wealth, splendor and power, which they make their infatuated followers falsely believe they have derived from Heaven: but now the minds of men are opening to the treacherous delusions which have so long duped them, and reformation or an absolute revolution, will most likely soon be effected in all despotic governments.

# An Answer to Doctor PRIESTLY,

*And all other Deistical Unitarians, who deny  
Christ's Divinity;*

*By a Christian Unitarian, who believes in Christ's  
Divinity.*

THIS is a subject of the greatest importance to mankind, particularly as their eternal happiness depends on the knowledge of this great divine mystery, which the people who imagine they are Christians, conceitedly persuade themselves they have a perfect knowledge of; and some independent people will spurn with contempt at the impudence of any spiritual, enlightened person, who will dare intrude so trifling a subject on their idle fashionable hours; yet a great many who read this will acknowledge that not one in a million know any thing of the matter, nor know how to call on the Deity, or what Deity to call on.

Mankind may be informed in the new testament, that in the last days, (which is shortly before the general judgment) false Prophets shall appear and deny the Lord Jesus Christ, who bought them with his blood, and will almost deceive the very elect. The word elect means such as are filled with the Holy Ghost.

In the book of Isaiah the Prophet, in the old testament, God speaks frequently of his intention of assuming flesh and becoming man, and even speaks to the humanity, and the humanity to his divinity; which confound the unconverted, not knowing how to separate the divinity from the humanity. The following remarks and explanations will prove there

is but one God, or one Being to be worshipped, which is the invisible God in the visible Christ, and the Holy Ghost in God. This is well known to the elect only, and is also called grace, which word grace is understood by the unconverted externally only, not internally. Whosoever worships Christ, includes the God-head.

In Isaiah, chap. 1, and ver. 4, God calls himself the holy one of Israel, verse 11, he never delighted in offerings. Verse 13. incense an abomination, verse 18, though your sins be red as scarlet they shall be made white as snow, verse 24, Lord of Hosts, mighty one of Israel. Chap. 7, verse 14, shews how the Virgin Mary was to conceive and bear a son, whose name should be Emanuel (which is God). Chap 8, verse 13, 14, the Lord of Hosts himself shall be your fear and dread, he shall be for a sanctuary (a holy place to resort to), but to some people a stumbling stone, a rock of offence, and a snare, (such as despise information to holiness and Christ). The same words are mentioned of Christ in the new testament. Chap. 9, verse 6, shews the birth of Christ, that his name shall be Wonderful, Counsellor, the mighty God, the everlasting Father, the prince of peace. There shall be no end to his government, it shall hold for ever. This chapter and verse is sufficient to prove Christ God. Chap 11, and five first verses, shew the birth of Christ, that is in his human nature, saying, there shall appear, a rod, or branch of the root of Jesse [Jesse was David's father] and the Spirit of the Lord shall rest upon him, he shall be filled with wisdom, understanding, counsel, might, knowledge, righteousness. Ver. 11, the Lord shall set his hand the second time [Christ] to recover the remnant of his people. Chap 12, his people will praise him,



and say, behold God is my salvation, the Lord Jehovah is my strength, &c. Chap. 17, verse 6, 7, Lord God of Israel, man's maker, and holy one of Israel. Verse 10, the God of Salvation and the Rock. Chap. 40, verse 1, 3, the voice of John the Baptist in the wilderness [his world] prepare the way of the Lord in the desert [this world] make a straight way for our God (Christ). Ver. 5, all flesh shall see it, which was God's sanctuary, Christ. v 9. behold your God. Verse 10, behold the Lord God will come, with a strong hand he shall rule, his reward is with him, his work [on earth] is before him. Verse 11, he shall feed his flock like a shepherd, gather his lambs, carry them in his bosom, and gently lead those that are with young, &c. Chap. 41, verse 4, I am the first and the last. Verse 13, 14, he is Lord God, the Redeemer and holy one of Israel. Chap. 42, first five verses, God speaks of assuming flesh, and then says he has created Heaven and Earth, and all things, and gave breath to the people. Chap. 43, verse 3, I am the Lord God, the holy one of Israel, the saviour. Ver. 31 I am the Lord and only Saviour. Verse 13, before the day was made, I am. Verse 14, God is Lord Redeemer and holy one of Israel. Ver. 25, I blot out transgression, and will not remember sin for my own sake. Chap. 44, verse 6, I am the Lord, the King of Israel, the Redeemer, the Lord of Hosts, I am the first and I am the last, and besides me there is no God. Chap. 45, verse 15, God of Israel, the Saviour. Chap. 48, verse 12, I am he, I am the first, I also am the last. Verse 17, the Lord, Redeemer, holy one of Israel, the Lord God. Chap. 49, this chapter entirely requires to be explained, but it is sufficient to say, that the humanity and divinity speak

terately, to, and of, each other. In verse 28, God concludes, saying, all flesh shall know, that *I* the Lord am Saviour, Redeemer, and mighty one of Israel. Chap. 50, verse 1, 2, 3. God speaks in the divinity, and in verse 4. 5. 6, 7. &c. he speaks in the intended humanity, and says, *I* gave my back to the smiters, and my cheeks to them that plucked off the hair, *I* hid not my face from shame and spitting. Ch. 51. verse 1, he speaks in the divinity, and calls himself the rock. Chap. 53, God calls his humanity [Christ]: his arm, he has no beauty extraordinary, but will in his human form be despised and rejected among men, a man of sorrows, and acquainted with grief, humbled by men and not esteemed, he bore mankind's grief and sorrow, though they believed he was stricken, smitten, and afflicted of God, with his sufferings to the end of this chapter. Chap. 54, verse 5, God says, *I* am Creator, Lord of hosts, Redeemer, holy one of Israel, and God of the whole earth. Jeremiah, chap. 2, ver. 13, God is the fountain of living waters. Zechariah, chap. 12, verse 10, they shall look on me whom they have pierced. Having made a few observations out of many, from Isaiah the prophet, proving God to have become Christ, by taking on him human nature, and appearing like man: it now remains necessary to prove Christ from the doctrines of the new testament, to be that same God spoken of in the old by references.

In the beginning of the new testament, and first chapter of Matthew, verse 21, 22, 23, it appears the Virgin Mary was to bring forth a son, who should save his people from their sins, and his name shall be called Emanuel [that is God] reference to Isaiah, c. 7, v. 18, c. 7, v. 14. c. 43, v. 25, c. 44, v. 6. Matthew, chap. 2, v. 1, 2, his star in Heaven guided the wise men of the East to Jerusalem, to worship Jesus

and they called Jesus King of the Jews and worshipped him. Verse 11, and they fell down and worshipped him. Mathew, c. 3, v. 3. John Baptitt said, prepare the way of the Lord, make his path straight. Refer to Isaiah, ch. 40. v. 13, in Isaiah Jesus is called G. d. Mathew. chap. 4. v. 4, man shall live by every word that proceeds out of the mouth of God. Ver. 7. Jesus said to the Devil, it is written again, thou shalt not tempt the Lord thy God: here Jesus calls himself God twice. Ver. 10, the Devil temptet Jesus a third time, and Jesus grew angry and bid him begone, and desired him to worship Jesus, for he was the Lord God. Ch. 7. v. 23, Jesus pronounces sentence as God. Ch. 9. v. 2, Jesus forgives sins, refer to Isaiah, c. 43, v. 25. Mathew, c. 9, v. 18, a great man worships Jesus. C. 12. v. 8, Jesus is Lord of the Sabbath, C. 15, v. 22, 25, the woman said to Jesus, have mercy on me, O Lord, and worshipped him. Luke, c. 2, v. 11, Jesus Christ is Saviour and Lord, refer to Isaiah, c. 43, v. 3, v. 11. c. 45. v. 15. c. 49. v. 26. John, c. 1, in the beginning was the word, and the word was God, all things were made by him, and without him was not any thing made, in him was life, which was light, [or spiritual knowledge] to mankind. And the light shined in darkness [mankind] and the darkness [of stubborn man] comprehended it not. He was the true light, he was in the world, he created the world, and the people of it, and they did not know him; he came to his own [the Jews] and his own would not receive him. And [God] the word was made flesh [Jesus] and dwelt among mankind on earth, who beheld the glory of the father in him, full of grace and truth. Ver. 18, no man hath seen God at any time, the only begotten son (or human tabernacle) which is in the bosom (or protection) of the father, hath declared him. Verse 29. St. John says, he takes away the sins of the world.

V. 33, Jesus baptizes with the Holy Ghost [rivers of living water]. This chapter proves Christ the same God [as has been observed from the book of Isaiah] the first verse proves him God [or rather the earthly sanctuary, or vessel, which God was in, and spoke through.] The second and third verses prove him from the beginning to be God, the Creator of all things. The tenth verse proves Jesus the same God and Creator. And in the 14th verse the word (God) was made flesh, and lived in the world. In the 18th verse, the divinity [or God] was invisible, speaking in the tabernacle Jesus, or Jesus the tabernacle, declaring God. In the 23d verse St. John says, he is the same God spoken of by Isaiah the Prophet. Now, if he was not God, he could not forgive sins nor dispose of the Holy Ghost as he pleased, nor create all things, nor did he commit sin himself, and if he was not God, he would not suffer the people to worship him frequently. There is no necessity to refer to Isaiah, to corroborate the observations made in this chapter, as most of the quotations from Isaiah confirm it. Ch. 4, v. 10. if Jesus was not God, he could not offer the woman of Samaria, living waters, which is the Holy Ghost. Refer to Jeremiah, c. 2. v. 13, in v. 24 of St. John's, 4th chap. Jesus said, whoever drinks of the water I give, it shall be a well in him springing up to everlasting life (which water is the Holy Ghost.) Refer to Jeremiah, as before. And in John, c. 4 v. 23, 24, Jesus said, true worshipers shall worship the father in spirit and in truth. Now observe God [out of Christ] is a consuming fire, therefore he is to be worshiped in Christ, [the sanctuary and propitiation for sin.] Ver. 42, Christ the Saviour of the world. Refer to Isaiah, c. 43. v. 3, 11. John, c. 8 v. 16, 17, 18, 19. Jesus says, my judgment is true, I am not alone, but I and the father that sent me, this proves God in Jesus,

the earthen vessell which God made and sent; and again he says, the testimony of two are true, God and himself; and again he says to the people, if ye had known me, ye would know the father also. V. 29 he that sent me is with me, the father has not left me alone, for I do always the things that please him. V. 58. Jesus said before Abraham was, I am, and in the old testament God is called the great I am. Ch. 10, Jesus said I am the door of the sheep, by me man shall be saved, I am the good shepherd, I give my life for my sheep. I am the good shepherd, I know my sheep, and they know me, I lay down my life for my sheep, no man compels me or takes it from me, I lay it down of myself, and take it again, because I have power, I and my father are one, the father is in me and I in him. Refer to Isaiah, c. 40, v. 9. 10. 11. In John, c. 12, v. 45, Jesus says, whoever sees me, sees the father also; c. 14, v. 7, whoever knows me knows the father, and have seen him and known him. V. 9, he that knows me, sees and knows the father. V. 10, I am in the father, and the father in me, and the words that I speak are not spoken by me, but by the father that dwells in me; he does the works. Acts, c. 20, v. 28, God was crucified, and purchased his people with his own blood. Corinth c. 5, v. 19, God was in Christ, reconciling the world to himself. The first epistle general of John, c. 3, v. 5, God was manifested in the flesh [Christ] to take away sins. Rev. c. 1, v. 7, 8. Jesus is God, behold I come in the clouds, and every eye shall see, and also them that pierced him, and the people shall weep; then he said, I am Alpha and Omega, the beginning and the end, saith the Lord, which is, and which was [on earth] and which is to come again on earth, the Almighty. V. 11, I am Alpha and Omega, the first and the last. V. 12, like the son of man [Jesus] V. 17, 18, I am the first and

the last. I am he that lived, and was crucified, and behold I am alive again for ever more. Ch. 2, v. 8, Jesus is the first and the last, that was crucified, and is alive. Ch. 4 v. 8, 9, 10, 11, Christ proved to be God. Ch. 5, v. 5, Jesus is called the Lion of the tribe of Juda. Ch. 20, v. 12, Jesus is called God, opening the books and judging the world. Ch. 21, v. 5, 6, 7, and he that sat upon the throne [Jesus judging the world] said it is done, I am Alpha and Omega, the beginning and the end. I will give unto the thirsty the fountain of living waters. But unbelievers, liars, &c. shall be cast into the lake that burns with fire and brimstone. Ch. 22, v. 12, 13, 16, behold I come quickly, my reward is with me, to give according to people's works. I am Alpha and Omega, the beginning and the end, the first and the last. I Jesus have sent my angel to testify unto you these things in the churches [among the people] Ver. 20, he that testifies these things, saith, surely I come quickly, the Lord Jesus Christ.

## A most effectual Plan,

TO

*Prevent a French Invasion.*

THE people who are to execute this plan, are that class, who are possessed of perpetuities of upwards of One Thousand Pounds yearly, after a deduction of two thousand pounds, principal money, for each of his or her children, except the eldest son, who should have 200l. yearly from the age of 21, and the remainder at his father's death, except 200l. yearly to the widow, if a widow should be. Religion, and the bare necessities of life, are such total strangers to the lower class of people that they are always looking for a change in the government favourable to a total annihilation of the wealthy; and the wealthy, on the other hand, believe keeping the poor in profound poverty and darkness, the best way to keep them quiet; but it is not, and only resembles a fire to be quenched by putting dry fuel on it, which will make it burn more violent; oppression always terminates in human slaughter, though the fire may be a century kindling, or centuries: it is better for the wealthy lose a little voluntarily, than lose all with the loss of life, in-



voluntarily, like a death bed repentance, which God does not listen to; for what man worth five, ten, or twenty thousand pounds yearly, in the hands of a banditti of assassins, would not give it all for his life. Here follows the preventative: take a poor man, and settle him in a comfortable situation, making him pay (or secure) a reasonable valuation; then see what family he has, and for himself, wife, and children, abate twenty shillings yearly, each, on the following terms, give him the book called the new testament, and then say, do you and your family read this as often as ye are at leisure, and whilst you perform its contents, I will keep you in the comfortable place I have given, but no longer: wealthy one, you must do more, establish a school in your parish, or neighbourhood, and pay the teacher also; and thus do ye wealthy ones, with all the poor, and idolatry goes to destruction; the poor will all love you, and God will love you, the poor will revolt at the idea of invasion, or revolution, or any change that should discomfit their comfort. Or if you will not do this, subscribe a million of guineas, and all people you suspect for wishing your overthrow, give them a guinea an head to each in their families, to go to America. But this last advice will not prevent an invasion, it would be only a foolish act of charity, that God requires; besides, it would depopulate the nation, and lessen the rent roll, then would the wealthy cry out, O my rent roll, my rent roll is not half what it was; but God

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will answer, O thy rent roll has shut thee out eternally from me, thou did not send my messenger among the nations (that is to distribute the new testament among the poor); thou did not propagate the gospel. You will say your Ministers did propagate the gospel, but the Lord will say. your Ministers are ordained with human forms, but my Ministers are ordained with the Holy Ghost, from the foundations of the world, but ye and your Ministers persecute them: and perhaps he will even say, ye have also called yourselves Lords, and great ones who are but earth, which names and titles are for me only, and how can you look in my face.

## E X T R A C T S,

FROM

## DUPATY'S TRAVELS,

IN ITALY.

IN my way to the capitol I met a coach, in which were two recollet Friars, the one seated backwards, the other forwards, holding between their legs something I could not distinguish. Every one stopped and saluted with profound respect. I asked to whom this reverence was addressed. It is, answered one of the standers-by, to the Bambino, which these good Fathers are carrying to a Prelate, who is very ill and given over by his physicians.

I afterwards procured an explanation what this Bambino was. The Bambino is a little wooden Jesus, richly dressed and ornamented.

The Convent, which has the good fortune to possess this image, neither has, nor needs any other patrimony.

As soon as any person (who can afford the expence,) is seriously ill, they send for the Bambino, and always in a coach, for he never goes on foot. Two Recollets conduct, and place him by the sick man, where they remain, at his expence, until he dies or recovers.

The Bambino is constantly running about; they sometimes fight who shall have him at the gate of the Convent, and tear him from each other; in the Summer, especially, he has extraordinary business, though he makes them pay very dearly for his visits, on account of the demand, and the hot weather. This is but fair.

THE progress, insolence, and intolerable tyranny of the church of Rome, is now become of serious consideration and publick complaint, the establishment of which will infallibly be the destruction of church, state, laws, liberties, properties, and lives. The Protestant writers, ever since the Revolution, have frequently and effectually exposed and confuted this pernicious doctrine, calculated to plunder and rob the ignorant and illiterate; to whom only the Church of Rome pretends to be the mother and mistress of all churches; and domineers the vulgar and wicked into that belief, or faith; always exerting her tyranny to continue them in the grossest darkness, and from a knowledge of the Gospel light from generation to generation.

The Pope always imposes a belief on the ignorant, that he is successor to Christ, St. Peter, &c. and such blasphemy; and none can be saved but his subjects: and eating of all the luxuries and dainties in the world, on a Friday or Saturday, sends people to Heaven, except meat, which sends to Hell, but all his, wicked doc-

trines being contrary to that of Christ, he takes care the gospel light shall be kept from them, as long as he can; well knowing a general knowledge of it, would destroy his craft, as St. Paul did that of Alexander the Copper-Smith.

F I N I S.

[ 67 ]

not being necessary to have a copy of the  
the paper which he kept from them  
very as he can; well knowing a general  
number of the world's copy is not  
the fact of Alexander the Copper Smith

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COLL. SS. TRIN.  
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